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In each village, the two civil chiefs, appoint all the officers, deemed necessary, civil and military, who obey them implicitly. There are two ways of arriving at these high stations, by birth and by election. When the father dies, if he has a son, who has arrived at the age of manhood, and who bids fair to make a good chief—that is, if he possesses a good form, has good bodily powers and mental faculties—is brave, sedate, wise and prudent, he generally succeeds his father in the government, on his father's demise. If the chief, at his death, leave no son who is qualified for the high office of chief, but wills it to some other person, he succeeds to the government. If the chief has no son at his death, it is commonly the case, that his brother's son succeeds him. The line of succession may run out for want of a lawful heir, which is always supplied by an election. It may be changed too, where the heir is unqualified for the station. Great deference is always paid to the will of the dying chief, but every such case is always laid before a full national council, whose decision is final (p. 97).

A chief may be degraded from his rank for bad conduct. . . .

There is in every tribe, what answers to a standing army among us. The profession of arms holds out, to the great mass of the common people, the only road to the temple of fame. . . . The young man, who aspires to the honorable distinction of a "brave" or warrior, must exhibit such traits of character, as are deemed necessary for a soldier to possess, before he can be admitted into the army. When admitted, he wears on his head just as many feathers of the bald eagle, as he has slain human beings, and the size of the feathers indicate the size of his victims. . . . If the warrior has taken a captive, he has a human hand as large as life, painted either on his face, or on some part of his body, or on his blanket, some individuals have several such hands painted upon them (p. 98).[1]

At the head of the army, belonging to each tribe, there is a person who occupies the same station as a General does with us, and he appoints all the inferior officers. The chiefs when met in council, call into it, their warriors, with whom they consult, but frequently they are called to receive the orders, which are obeyed to the letter. This council call before them, persons who are interested in the trial . . . (pp. 98, 99).

If the Senate of the United States is the mildest, the most patriotic and wisest legislative assembly in the civilized world, as it truly is, the Winnebago council, is decidedly at the head of the savage world. . . . The great body of the people have very little influence, almost none, with this council, and they never appear before it unless they are summoned to attend it.—They have no voice in electing the chiefs and in fact no political influence. The civil chiefs and the chief warriors, have in their hands, the whole government of the community, and they govern as they please. Disobedience to the orders of the rulers is punished with death, though, like the British nation, the Indians are not savages enough to cut the traitor into quarters after hanging him until he is dead (pp. 99, 100).

The female part of it, exercised the same influence among the women, that the chiefs did among the men, and the presents they expected from us, had to be better, than those given to the common people. The daughter of a chief, never mar-

[1] Quite different from the data given by Radin, The Winnebago Tribe, pp. 161, 162.